

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Bolsheviki Aspects of The Northern Baptist Convention

By W. B. Riley, D.D., LL.D.

President Northwestern Seminary and Bible Training School Minneapolis, Minn.

Unquestionably the greatest single threat to democracy exists in the present spread of Communism. The Conference at San Francisco recognized the danger from that direction, and, to date, discussion has largely associated itself with that subject. The Russian Bear is the present world-fear as the London Council break-up indicated.

The use of the word Bolsheviki as applied to Communism carries with it a deep deception. Originally, Bolsheviki meant democracy, or the rule of the majority; but when the extreme radical wing of only a little more than a million by strategy captured the government, in spite of their contemptible minority of only one in a hundred, they continued the claim of Bolsheviki, and went to work to enact rules and regulations that enslaved the ninety-nine to the hundredth man, whose powers attended his office. The rest of a system, the most oppressive and bloody the world has ever known, grew out of that procedure.

Facing any denunciation that may follow my statement, I dare declare that the Northern Baptist Convention was conceived, and is now being carried on by the employment of parallel principles. The creation of the Convention vs. the former Societies was the centralization of power. There are four points at which this control applies; namely, in the selection of officers; in the suppression of independence; in the domination of the printed page; and in the handling of the Baptist purse.

In the Selection of Officers

The Northern Baptist Convention's custom, in the selection of officials, is wholly Bolshevik. In Russia the final selection of rulers is not, as in America, by a popular vote at all. It is five steps re-

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Dr. W. B. Riley

Dr. W. B. Riley was for forty-five years pastor, and is now pastor emeritus, of the First Baptist Church, Minneapolis, the largest church in the Northern Baptist Convention. He is, without doubt, the most influential and most loved minister in northern Baptist ranks. The Sword of the Lord is an interdenominational Christian paper, not a Baptist paper, but we are glad to present Dr. Riley's article as a favor to Bible believers and as a reasoned, intelligent, and informed statement of facts that cannot be successfully denied, presented by the one man best able to speak on the subject.

Effectively Christian

Wheaton College Steers a Steady Course That is Consistently and Effectively Christian

By V. Raymond Edman, Ph.D., LL.D.

President Wheaton College, Wheaton, Illinois

"Not by might, nor by power, but my spirit, saith the Lord of Hosts" (Zech. 4:6), is a basic principle of spiritual effectiveness. To be useful in the service of Christ an individual or an institution must be thoroughly Christian, without reservation or inhibition.

Criteria of Christian effectiveness can be given in terms of orthodoxy of doctrinal position, clear-cut separation from worldliness, high standards of scholarship, and students that go into places of leadership in God's glad service.

Wheaton is distinctly a Christian college in the strictest conservative interpretation of the word "Christian." Its doctrinal basis is clear and unequivocal, and to this statement of faith the trustees, faculty, and staff subscribe annually without mental reservation. The nine points of the printed statement affirm faith in the inspiration and authority of the Scriptures, the Trinity, the true



Dr. V. Raymond Edman

Deity and true Humanity of Christ, the fall of man, justification by faith, the resurrection and the premillennial return of Christ, the everlasting blessedness of the saved and the everlasting punishment of the lost. We believe that truth is intolerant and exacting, in things spiritual as well as physical.

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Character Building In The Home

By Evangelist John R. Rice

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6:4.

"But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever."—Jer. 35:6.

It takes years to grow a strong, good character. A child is not a mature Christian even after he has been taught to trust in Christ as his Saviour; by a miracle of God's grace has received a new attitude of heart, a disposition to want to do right, and by the regenerating work of the Holy Spirit of God in his heart and life has been made into a Christian by what we call conversion, or being born again. He is not a strong, well-developed character. For people to be converted, to mean well, for people to want to do right is not enough. There must be a developed strength and wisdom, a custom of doing things right and meeting situations on great moral principles. This custom of doing right, this habit of fulfilling one's duty, this righteousness that has become part of one's nature, and ingrained into the reflexes and acquired tendencies of a well developed Christian character—these take time to grow.

When God provided that children would take nearly twenty years to grow up, He clearly intended that parents should use those long years in growing Christian character in the child to make him a godly man, strong, happy, moral, adequate to do the work, to master the difficulties, to meet the problems and decide the choices that he must face.

Wicked or dissolute men or women have sometimes turned to Christ and have been converted after years in sin, and in some instances they have been changed in character and made into noble men and women. God's grace is able to change old and hardened criminals into law-abiding citizens, to change drunkenness into sober, self-controlled morality. But the whole world bears witness that the usual plan of God is that character should be developed in childhood and while sons or daughters remain in the homes of their fathers and mothers.

Daniel, a lad of high school age, perhaps, carried into far away Babylon, tempted with the enticing meat and drink from the king's table, had courage and judgment to purpose in his heart that he would not defile himself with the king's meat or with the wine which he drank (Daniel 1:8). That strong character was developed in his youth and doubtless in the home of his father and mother. Daniel lived a life of high principle and self-control and godliness, with no essential change, from the time of his youth until he was an aged man, the counsellor and prime minister of kings.

Young Joseph was put over the affairs of Potiphar's household

ready a strong, well developed character when he reached maturity. He may have needed to learn further judgment and to grow in experience, but his character was already well formed when he left his mother's and father's home. The sons of Jonadab were put to a severe test, as described in Jeremiah Chapter 35. God had Jeremiah to call the sons of Jonadab the son of Rechab and to set pots of wine before them and said, "Drink ye wine." But they said, "We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever" (Jeremiah 35:6). How happy the young man who has been so reared in his own home that certain codes of conduct have become ingrained in his character and consciousness so that it is already determined that he will not do some things, and that he will do some other things, because he has learned—not by sad experience but by godly teaching—the way of a righteous and holy life!

Young Timothy, already a Christian when Paul first met him (Acts 16:1-3), had been taught from a child by his godly mother and his grandmother the Holy Scriptures which were able to make him wise unto salvation (II Tim. 3:15; II Tim. 1:5). Later Paul was able to send Timothy to Ephesus, and to put him in charge as the bishop over many elders and preachers in that great wicked city, and to find Timothy trustworthy. He could write to Timothy, "Let no man despise thy youth, but be thou an example" (I Tim. 4:12). Timothy was al-

A Fool's Last Night On Earth

By Evangelist William H. Rice

Extension Staff, Moody Bible Institute, Chicago

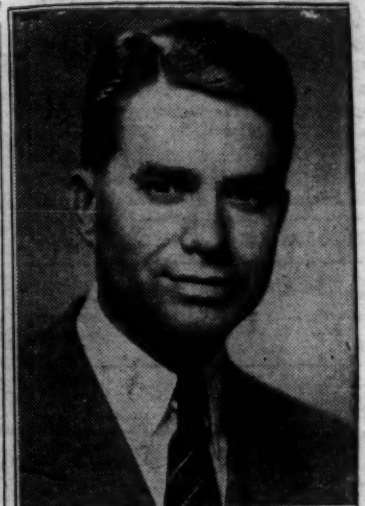
"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21.

I. Wise in the Sight of Men
This rich man was wise in the ways of the world. He was wise in the sight of men who probably believed him to be wise indeed.

1. *He was likely a hard worker.*
To make a good living on a farm usually means hard work. To get rich farming certainly shows hard work. We are too apt to want to believe that the man who is successful "gets the breaks." More often he becomes a success by getting blisters, blisters on his hands by working hard! Certainly this is commendable. "Go to the ant, thou sluggard; consider her ways, and be wise," God says (Prov. 6:6). Then we read in Ecclesiastes 9:10, "What thy hand findeth to do, do it with thy might."

2. *He was a good farmer.* He knew exactly the kind of seed to

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Rev. Wm. H. Rice

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of a born-again child of God, and with a heart that has turned consciously and deliberately from the course of sin to a course of righteousness, by choice, one has the best foundation of true character. Then after one is a child of God, naturally the constant use of the Word of God, learning the precepts of the Bible and becoming accustomed to following them, is a great source of molding godly character. The habit of regular prayer cannot be overestimated as a molder of character. I think that we may safely say that conversion, that is, coming to trust in Christ as Saviour, and then learning the Word of God and coming to God daily for one's cleansing and for the guidance and help and provision needed are the greatest influences on Christian character. These we have discussed in other chapters.

However, there are a number of other factors in character building which have been dealt with only in passing in other chapters and which ought to be discussed in some detail here.

A strong, godly happy character is the very best thing any father and mother can leave for their child. Would you leave your child money, property? Help him build a strong and godly character and he can make money and acquire property. In the time of the greatest financial depression, when men walked the streets looking for jobs, there was always a shortage of young men and women of proven character, of proven devotion to duty, of acquired skill in work. I have been proud that when I was only a private in the army in World War I, I was put in charge of the dental supplies in Camp McArthur, Texas, because the major said, frankly, that none of the 19 commissioned officers and none of the non-commissioned officers could be trusted not to drink up the alcohol in the store house nor could they be trusted to sell the gold which was stored there for dental work. He straightly charged me not to allow anybody else to have the key. No one was to get any part of the \$50,000.00 worth of dental equipment without my being present with them in the store rooms. There is always work and always responsibility for those of proven character.

Would you leave your child fame and position? He will earn it for himself if you can make sure that he has the kind of godly character that Daniel had, that Joseph had, that the Rechabites had, and that Timothy had.

Do you long for your children to be happy? Nothing will so guarantee happy marriages, loyal friends, and the other elements that make up for joy in this world, as will your seeing that they go out to face the world with a well-developed and trustworthy Christian character.

I should like to mention here some necessary elements of character building in the home, aside from winning the child to Christ and teaching him the Word of God and teaching him to pray.

I. Obedience, the Foundation of Character

Obedience to authority is the very foundation of character. Obedience to father and mother makes a good son or daughter. Obedience to the laws of the land and the appointed authorities in government makes a good citizen. Obedience to her husband makes a good wife. Obedience to his boss or foreman makes a good workman. Obedience to God makes a good Christian. Rebellion against authority is the heart of all sin. How important it is then to teach

and to train children to obey in the home! I suggest the following truths.

1. *Children should be taught to obey without question, and when necessary, without waiting for any explanation.* Some would-be advisors of parents say that parents should always take time to explain to children why they should do this or that, and that a father or mother should never command a child to do something on the unsupported authority of his parents without the child's knowing why. But that teaching is silly. Such 'obedience' is not obedience at all. The father and mother in such cases exercise salesmanship perhaps but certainly they do not exercise authority. Suppose that every young man or young woman starts out in life with the thought "I will obey only the laws that my own judgment tells me are necessary and good. I will break any law that does not seem to me to be necessary." Any citizen living on such a basis would be a criminal and not a good citizen. Good citizens obey the speed laws because they are good citizens and because laws are to be obeyed, not because they have weighed out every problem involved. Good citizens stop at stop signs because they obey the law, not because they have considered intelligently the problem involved at every street intersection and have decided that there ought to be a stop sign at this corner, and no stop sign at another corner.

How would any Christian claim to serve God if he obeyed only those commands that he had been thoroughly convinced were applicable to his own case? No one really obeys God who does not obey Him blindly, obey Him whether he knows why certain commands are given or not.

And likewise no child is obedient who does not obey his father or his mother because they are in authority and because obedience itself is a virtue. A child who does not give blind obedience, unquestioning obedience, is really not giving any obedience at all. So parents should insist on obedience, and often should insist on obedience without any explanation.

2. *Obedience must be instant obedience, without argument.* If a father says to his son, "Do it now" and the son does it an hour later instead of now, then of course the son is a rebel, is disobedient. Any real obedience accepts it as fundamentally true that the one in authority knows best what to do, and so the one under authority submits and obeys, not in his own time, but in the time and way he is ordered to obey.

This is simply an amplification of the statement above, that obedience must be required even when there is no clear understanding on the part of the child of the necessity of the order given. What child is wise enough to weigh whether a drink of beer would do him any harm or not? What teen-age girl is wise enough to judge as to whether she ought to be home at a certain hour at night? Real obedience is unquestioning and instant obedience.

3. *For character building parents should allow no exceptions to the rule of instant obedience.* If a child obeys four times because he wants to and the fifth time disobeys because he wants to disobey, then actually there is not heart obedience. Heart obedience recognizes the authority of the one who gives commands, and sets out to obey those commands whether they are always easy or not; whether they are always pleasant or not. Real obedience, necessarily, means a heart-submission to do the will of the one in authority, and not to please one's self.

Any child who gets his way one time out of ten will always, in the back of his mind, plan to rebel again when he finds obedience distasteful and when he particularly and strongly wants his own way, or when he thinks he can "get by." Only by insisting that children obey without exception can a father and mother inculcate that sense of respect for authority which is necessary for a great character. Only by being taught

to obey all commands from legitimate authority can a child come to be governed by the principle that he will always do what is right instead of what he wants to do. Only by coming to observe such a principle of action can one rule his own heart and resist his own temptations and be what his best and high self longs to be.

Be sure of this, that no child's will is submissive until it is a settled matter that he is to obey all commands, whether he understands the reason for them or not, whether he thinks them wise or not, or whether they go contrary to his own pleasure or not. Parents should require instant and implicit obedience and that without any exceptions.

4. *Teaching obedience requires real character on the part of parents.* The parent who would teach his child to be steadfast must himself be steadfast in his requirement. And along with justice there must be mercy. Children are only human beings. Often they fail to obey, without any intentional rebellion. Johnny did not come home at four o'clock from playing ball with a neighbor boy as he was commanded to do, simply because he got so interested in the game that he forgot to look at the clock or inquire the time! Or Mary was left to do the dishes and fully intended to do them promptly and get through on time, but when she fed the scraps to the puppy he was so cute that she wasted half an hour playing with him, forgetting the dishes! Fathers and mothers must distinguish between wilful disobedience and the natural frailty which must be overcome by a combination of firmness and kindness. And more important still, parents who are to act for God in the home with an authority that is tremendous, must see to it that they are never capricious, that they always have reasons for their demands, and that love and good sense and reasonableness are back of every order given. Children do not need to know just why a particular command is given, but they have a right to know that father and mother always try to do right, that they love their children, that they give their orders with the best interests of the child in mind, and with a holy sense of responsibility to God. It takes much prayer and development of real character to be a good father or mother, and to teach one's children obedience.

II. Children Should Be Taught to Work

It is said that a snobbish British nobleman once said to an American business man, "I say, old chap, don't they have any gentlemen in America?"

Rather indignantly the American questioned, "What do you mean, 'any gentlemen in America'?"

"I mean men that don't work." "Oh, yes," said the American, "We have lots of that kind of people in America, only we don't call them gentlemen; we call them bums!"

Perhaps such a conversation never really occurred. If it did, such a nobleman would poorly represent the best aristocracy of England. But be that as it may, certain it is that everybody ought to work. People who have money ought to work the same as those who do not have money. People who need to earn their living ought to work, and people who do not need to earn their living ought to work. Anybody who is able to work and does not work in some fashion is a parasite in this world, and lacks the fundamentals of good character. Work is a blessing, not a curse. God said, after Adam and Eve had sinned and were cast out of the garden of Eden, "Cursed is the ground for thy sake" (Gen. 3:17). That is, all for man's good, God cursed the ground, made it grow weeds that men would have to cut down, made the ground hard so that man would have to plow it, made animal-kind wild so man would have to domesticate beasts of burden and pursue animals for food. Nothing much worse could happen to mankind than not to

have to work.

How wise was Henry Ford when he taught his son Edsel to work and took him into the enormous Ford business! And what a good example it is to America that the grandson, Henry Ford III, has now succeeded to the management of the great Ford manufacturing interests. And John D. Rockefeller carefully trained his son to be able to manage the vast estate that that multimillionaire left. If John D. Rockefeller, Jr. did not need to spend his time and energy in making more money, it was well that his father had him carefully trained to work at intelligently giving away the money that he inherited where it would do the most good and managing the benevolences begun by his illustrious father. The Fords and the Rockefellers give a good example to America. What a folly and shame it is when rich men raise sons that are profligate and drunken and useless parasites on society, simply because they never learned to work!

How I thank God that I grew up in a poor family, in a home where it was a principle that work was right. When I was ten years old I was driving a six-mule team to a big disc breaking plow day after day on a big ranch in west Texas. The hired man would put the bridles and collars on the big mules because they were too tall for me to do that, but I learned to put on the rest of the harness, to drive my big team to the field and there to hitch them to the plow. I learned to tell when it was noon by the sun straight overhead which cast no shadow, to take my team to water, to feed them in the wagon bed, eat my lunch, and then again to hitch them to the plow and proceed with the day's work until sundown. My work was needed, and it was taken for granted that a boy ought to earn his keep and learn to do a man's work. How I thank God for the resourcefulness, the self respect, the sense of responsibility that I got as a child by daily hard work!

From the time I was fifteen I largely earned my own way so when it was time to go to college it never entered my mind that I should lament the fact that my father had no money to send me. It never occurred to me to doubt that there would be honest work for me to do and that I could earn my way. And so it was. Thank God for the blessing of work!

It was a tradition in our family that our women folks were not to work in the field as did most of the women in our farm and ranch community. Yet it was an unwritten law of my father that every girl had to learn to hitch a horse to the buggy or to saddle her own horse, and every girl had to learn to milk the cows. The milking was my job, and with a feeling of superiority mingled with impatience, I watched my sister learning to milk the cows. She frightened the Jersey cows, she spilled the milk, she cried in vexation, but she learned to do the chore that some day she might have to do. And then I went on with my regular job of milking.

The girls at my father's house learned to cook, to bathe and dress a baby, to keep a house.

Not long ago I had the mingled joy and sadness of giving my second daughter in marriage to the missionary student with whom she plans to go to the other side of the world to carry the gospel. When the wedding and the reception were over, the wedding pictures taken, when the bride had changed to her travelling suit and the bride's bouquet had been thrown and the good-byes were said and the car rattled away with noise makers tied to it, my wife burst out weeping. At first it seemed hard to console her as she put away the beautiful wedding dress which had been committed

to her care. But after a bit she dried her tears and said, "I ought not to weep. Mary Lloyds will be happy. She can cook as well as I can, and she loves to cook. She can sew as well as I can. She loves to keep house. She will have a happy home. She has been taught to work and taught to love work."

So see that every child has work to do. The mother may feel that she would rather dry the dishes herself than to watch the children mishandle her precious china or crystal ware. Never mind, that boy or girl is more important than the china or crystal ware! Perhaps the mother can make the beds and sweep the floors in less time than her daughter can do it under her mother's supervision. But happy is the mother who takes the hard way, temporarily, and supervises the work carefully and teaches her daughter to do the work. Let every child have appointed tasks and let him do those tasks regularly, do them according to strict standards, do them on time. Let there be no argument about it, but let it simply be understood that on certain days the lawn is mowed, that after each meal the dishes are promptly washed and put away, that at a certain hour dinner preparation begins, that nice people always straighten their room and make the beds, and that work is not only a necessary, but a very happy part of life.

Much of the time Mrs. Rice and I could not afford a maid in the home to lighten the house work. But after some of our 6 daughters were about grown we felt that it was not right nor wise to have a maid to do work that the children could do and ought to do. It is never wise for children to have others do their work and to feel that play is more important than work. So I counsel that every boy and girl should be given regular tasks and be taught to work as a matter of honesty and integrity.

Remember that the Word of God says, "That if any would not work, neither should he eat" (II Thess. 3:10). A good habit and conscience about work is an essential part of Christian character.

III. Children Must Be Taught Regular Habits for Happiness and Usefulness

One who does not have well-developed habits for the routine of daily living will have a miserable time trying to get in all his duties. I remember very painfully the trouble I had about shaving before I came to the regular custom of shaving every day. At first once a week was enough. As my beard grew heavier, I needed to shave more often. Every day I would anxiously examine my face and hope I could get through till the next morning without too conspicuously needing a shave. My face was tender, my beard was tough, shaving was never easy, and I was always torn between a distaste for shaving and the fear that I would not be presentable. I spent far more time considering the matter than if I had shaved every day. At long last I came to the point where I began to make shaving a matter of daily routine. In the morning shaving became a regular part of my toilet, and when once that habit was established I had no more distress about shaving. Shaving is necessary, it has its place in the day, and I never have any argument with myself about whether I shall shave or not shave. I have lost all the distress which came from the daily argument with myself and the guilty feeling I often had that I had not shaved when I needed to. So the happy, well-ordered life must be made up very largely of a group of well established habits.

What a foolish way to live when
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THE SWORD OF THE LORD

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(A graphic account of recent conversation between Mrs. John R. Rice and anxious sinner seeking salvation, as reported by Viola Walden, Secretary to Dr. Rice.)

"This is long distance, Lexington, Kentucky, calling for Dr. John R. Rice."

"I am sorry, he is not here."

"When do you expect him?"

"He will not be here for three weeks or longer."

Then the voice at the other end of the line asked, "Is his wife there?"

"This is she," Mrs. Rice replied.

"Then I will talk to her."

When the operator had completed the connection, this stranger said to Mrs. Rice, "Is this Mrs. John R. Rice, the wife of the man who wrote the book, 'PRAYER—Asking and Receiving'?"

"Yes it is."

"Mrs. Rice, will you please pray for me?"

"Yes, I will be glad to. But first, would you mind telling me what it is about?"

In a voice broken by sorrow and fear, the woman replied, "I want to be saved. For nine months these words have been ringing in my soul, 'You are lost! You are lost! You are lost!' And I want to be saved."

"Well, we can certainly pray about that, and you can have it settled right now as we talk over the 'phone. Jesus is ready to save you now. You know the Lord Jesus says in John 6:37, 'Him that cometh to Me I will in no wise cast out.' And John 5:24 says, 'Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.'"

"But I am a sinner and I do not have any faith to claim that," answered this distressed soul.

"All right," Mrs. Rice continued, "I will give you a verse that you can claim. Matthew 10:32 says, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' If you will claim Him now, as He said, then He will claim you before the Father. Will you claim Him as your own Saviour, risking Him to do what He said He would do?"

In a moment this stranger answered, "I will claim Him now as my Saviour."

"You do now come to Him and risk Him to be your Saviour?" To make sure if she were really settling the matter, Mrs. Rice asked, "Then did Jesus turn you down?"

"No, He said He would not cast me out, and I believe what He said."

"Then will you write to us right now when you hang up, and let us know that you have taken Jesus as your Saviour?"

"I will do that. I had just written Brother Rice, but I could not wait to have this settled. I will write again at once."

After her burden seemed lifted about her salvation, she said further to Mrs. Rice, "I am afraid I have cancer. Will you pray about that, too?"

"Yes, I believe we can pray about that, too," Mrs. Rice replied.

"Just this morning we were reading the second chapter of Mark where a poor man sick of the palsy was brought to Jesus and Jesus said to him, 'Son, thy sins be forgiven thee.' Some who stood about thought in their hearts that this was blasphemy, that only God could forgive sins. But Jesus knew their hearts and He said, 'Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?' Then Jesus told the man to take up his bed and walk, and he did. We have a Saviour who can forgive sins and heal diseases. We can ask Him to heal you, too. But you have no need for fear and distress when you have Him. We want you to come to Him for our needs. He can comfort you about your illness. You have the book on Prayer by Mr. Rice. Read carefully the chapter on **Healing in Answer to Prayer**. God will show you His will in that matter. But since you have now trusted Jesus to save you, you have nothing to be afraid of. We will be waiting for your letter."

"I will write right away."

The above happy conversation took place over the telephone Friday morning, February 8. We are glad that somehow the book, **PRAYER—Asking and Receiving**, came into the hands of this one whom God was calling and that she had the courage to call by long distance and make sure of her salvation. We wait for her letter and pray that the Lord will lead her into a life of soul winning for Him.

Character Building In The Home

(Continued from page 1)
one must stop and give new consideration and argue the pros and cons every day as to whether he will wash his teeth, whether he shall go to bed at ten or eleven, whether he shall bathe morning or evening or dare wait until tomorrow! Happiness, success, character—all these depend very largely upon a good set of habits developed in childhood. Therefore I suggest that parents take particular pains in having regularity in the home and that children be taught to do regular things at regular times and without many exceptions. I suggest the following matters that need regular attention.

1. To go to bed at a regular time without complaint. With little children of pre-school age there ought also, perhaps, to be time for an afternoon nap.

2. There should be good habits of personal cleanliness. Regular baths, washing hands and face before meals, brushing the teeth morning and evening should become regular matters, carefully supervised until a habit is formed. To give careful attention at this

time will save much trouble later on.

3. Children should especially be trained in orderliness and neatness about their clothes and belongings. When clothing is removed it should be hung up, or put in the laundry according to careful instructions. Pajamas and nightgowns should be put in their regular places. Toys, dolls, paints and brushes and books should be returned to their proper place. It is important to provide regular spaces for children's play things. It is easier to provide a drawer or a box. A habit of putting away one's own toys and playthings is very important training in orderliness and in taking responsibility. The boy who leaves his tricycle on the walk and his skates on the stairway will leave his em-

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ployer in the lurch later. The girl who leaves her clothes on the floor for her mother to hang up will fail later to carry her part of the responsibility for the home. The mother who is wise in helping her children form good habits is not simply teaching them to put away toys and clothes but is teaching them to be responsible for their acts, to carry their part of the burden of Christian living in a home and in society.

IV. Training and the Right Use of Money

Every normal person will have to use money. To waste money is to waste life by misusing the hours of labor that it took to earn the money. Money represents toil and planning and investment, therefore money should be very carefully used. Children should learn to earn money, to spend money, to save money and to give money.

1. Children should earn some money. A word of warning is needed here. Children should certainly not be paid for everything they do about the home. Every child should grow up to feel a deep sense of gratitude to father and mother for all the blessings of the home; for food, and shelter, and clothes and loving care. Every child should know that he can never repay all he owes his father and mother, and that it is only normal and decent and right for him to bear his share of the labor in the home. So every child should have some regular daily tasks for which he is not paid, but which he does, of course, as a member of the family, because work is good, because it helps mother or dad, and because decent people do all they can to pay their own way. But children should have some way of earning money. My daughters earned money by watching babies. After they were older, they worked in the **Sword of the Lord** office and worked side by side with older people and did comparable work, and were paid according to their value to the work. Sometimes an unusually hard task around the home seemed to be more than the normal share of the work for one child and that child was paid for the extra work.

Some parents give children an allowance. I do not say that that is unwise. Sometimes children should have a little money to spend even when there is no way to work outside the home. The normal, decent things that nice people are supposed to do anyway should be done without pay of course. Sometimes fathers and mothers will reward children for unusual faithfulness by a special gift, a picnic or a trip or a much desired toy or article of clothing. But keep two principles distinct: one principle is that children should earn some money and another principle is that they should have certain duties around the home to help their father and mother and because that is right and work is itself proper and honest for all people able to work. No one is capable of spending money wisely who has never earned money.

2. Children should learn to spend money wisely. The spending will need some supervision by the parents but not too much. Let there be no prodigal and senseless spending. Money, and the toil it takes to earn it, are too precious to be wasted. But let children learn to buy. Every girl should learn to shop for groceries, with her mother along. If the child is helped to plan the menu for a meal before she goes shopping with mother, and if the mother specifies about how much the

meal may cost, and the number of pounds of this or that will be needed, daughter will learn from the shopping expedition and will greatly enjoy it. Every well reared girl will be immensely proud when she has planned a meal and bought the ingredients, and finds that it comes within a certain limited budget of so much per person per meal. Children should, as soon as possible, begin to realize how much their clothes cost. We have found it very wise to let girls in their teens begin to select the material for their school and play dresses and pajamas and learn to sew.

Little children should sometimes buy presents for others. They should have counsel and suggestions. And you may be sure that the boy who earned fifty cents by hours with the lawn mower, or carrying a paper route, will not so likely spend it as foolishly as the boy who was given fifty cents without doing anything to earn it.

3. Children should be taught to save. Thrift is scriptural and right. Proverbs 6:6-8 says, "Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." To earn money and save it for a time when it will be needed is proper and wise and is commended in the Scriptures. There are many good purposes for which a child might save money. He might save for a pair of skates or a wagon or a bicycle. He might save money for his own clothes. In many families it has been found that the help financially is greater because a boy will take better care of his clothes when he helps to buy them. Children should save money for their Christmas shopping. Some children start bank accounts or buy war savings stamps or

bonds to save for a college education. Some save money for two weeks in a summer camp or for a visit on the train to grandmother's. Many children have been taught to save money to give to the Red Cross, or the Community Chest, or to give to the church. Saving money to support foreign missions is usually exciting for children in Christian homes, and all the virtues of work and thrift and generosity and devotion to Christ are encouraged.

4. Children should be taught to give money. There will be community projects in which children ought to be taught to share, such as the Red Cross, or Community Chest, or such as buying lunches for poor children at school. These matters must each be judged on its own merit. But Christian people should certainly teach their children to give regularly, week by week, to the support of the local church and to missions and to other Christian enterprises that deserve the support of God's people. Instead of the man of the house giving the money for all the family, each child should be taught to give for himself. At first the father will need to supply the money for the gifts, but even if the same amount of money is given it is better that five or six people should have the joy and the character development that comes from giving, than that the father alone should give the money. Then later each child will be taught to give out of the money he earns. Sooner or later every person of good character must learn self denial, must

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learn to give up some pleasures in order to do right and to serve holy causes. How good it is for a child to learn to save back some of his money instead of spending it for ice cream or playthings, and regularly to acknowledge his love for God and his devotion to the cause of Christ and the church of Christ and the ministry of the church, by supporting God's work with tithes and offerings, Sunday by Sunday.

V. Children Must Be Taught Courtesy in the Home

Manners and morals are so closely related that no man can be a good man who is not courteous. He may not know some accepted outward forms of gentlemanly behaviour, but he will be a gentleman in his heart, will earnestly seek to please people and make them happy, if he is a good man. So the teaching of courtesy is actually a part of character development, a matter of moral development and godliness. First Peter 3:8 says, "Love as brethren, be pitiful, be courteous." One is not a good Christian who is not courteous.

Courtesy begins for the child in "Please," and "Thank you!" The child who says, "Please," thereby acknowledges his place as a subordinate to his father or mother, and as a gentleman or lady he requests what he has no right to demand. Saying "Thank you!" inculcates a real sense of gratitude in the heart of a child for favors he cannot pay. It ought to be a well established rule that the child who does not say "Please" does not get the food he wants. Rebellion at this point should be punished as quickly and drastically as any other overt and deliberate sin against father and mother and the household. I like very much the southern custom of teaching children in good families to say "Yes, Sir!" or "No, Sir!" to father or other adult men instead of a simple "Yes" or "No." And I like the old fashioned "Yes, ma'am" to mother instead of a simple "Yes." Respect and courtesy, thus expressed, become a part of the child's normal attitude toward others. Young people should be taught deference for old people. Boys and young men should be taught deference toward ladies. Yesterday in the hotel at Spokane, Washington, I heard a man who came into the elevator with his wife and son and daughter say to the lad, "Do you remember who I said should go into the elevator first?" So when the elevator stopped the boy, about eight, stood back carefully until his mother and sister left the elevator, and then he proudly followed. The boy will have a finer respect for womanhood, a sense of a need to protect and defend women, I trust, because his father taught him a little custom of courtesy.

And children should learn to be courteous to one another, each to respect the rights of the other. Each should be glad to wait until the other is served at the table. Children should be taught to "love as brethren, be pitiful, be courteous." That is a part of Christian character.

VI. The Art of Living Peaceably with Others Should Be Taught at Home

Much of what might be said here has already been discussed in the chapter on "Correction and Discipline of Children." Children who are taught a reverent and godly fear of their parents, in the sense that they long to please them and fear to make them unhappy, are more easily taught to get along with others. The greatest relationship of a child is with his own father and mother. Other relationships are secondary. The child who is taught obedience and courtesy as we have advocated above, will not find it so hard to learn to get along with others.

I well realize that to get along with others covers the whole field of human character and life and happiness. No one ever perfectly learns this lesson as long as he is in the flesh. But children can be taught in general certain rules and habits of conduct about getting along with others.

1. No fighting should be allowed. No child should set out to punish another child. That should be left in the hands of father and mother. No child should be allowed to force his own way upon a younger child or a weaker one. Of course there will be arguments and goodnatured scuffles, but children should be taught to keep the peace.

2. Children must be taught to respect one another's possessions and not to take what is not their own. This lesson must start when the child is first able to creep about and mother has to say, "No, no, don't touch!" and enforce her command by taking from the little one the thing he is not to be allowed to handle, and if necessary, rapping his hand or spanking him. It is an unhappy home where everything of value has to be moved out of reach of children because they are not taught the difference between mine and thine, are not taught what they have to right to touch and handle and what they must leave alone. Some children are a terror to every home in which they visit because they have never been taught to leave alone what does not belong to them, or what they have not been given permission to see and handle. No child should be allowed to take what does not belong to him.

3. Children should be taught to share their property. Big sister must let little sister play with her doll for a little time, carefully watched by mother or by herself to see that little sister does not pull the dolly's hair off her head, or punch the little eyes out. Mercy must be taught as well as justice, and charity, as well as honesty.

4. Children must be taught to forgive and to ask forgiveness for a wrong. "I am sorry"—those are about the hardest words in the language to say. Proverbs 28:13 says, "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." So one of the greatest essentials of Christian character is a heart that is penitent over sin or mistake, or error, and wants forgiveness. A child must be taught to be sorry for mistakes or sins, or for wrong doing toward anyone, and to try to make it right by an honest confession.

Children likewise must be taught to forgive. Jesus said, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). Little children who kneel by their beds at night to pray ought to be reminded that they must be sure to forgive everybody else before they ask God for forgiveness for the mistakes and sins of the day. Little children ought to be taught that solemn warning, "Let not the sun go down upon your wrath" (Ephesians 4:26). Let no little child go to bed with a known and deliberate sin unconfessed, and make sure that no child goes to bed with a black grudge in his heart against anyone.

Oh, how tender and forgiving mothers and fathers ought to be at this point! Little feet stumble so easily! Little tongues wander so naturally from the truth! Little hands drop so many things and break them, and take so many things they ought not to touch. Godlike mercy and kindness in forgiving and teaching forgiveness ought to be the part of every mother and father.

The problem of teaching character in the home is enough for a whole volume. It cannot be covered in one chapter, but I can only make some suggestions that I am sure will be helpful if taken to heart. But let every father and mother bear well in mind that character must be built in the home, day by day, line upon line, precept upon precept, here a little and there a little.

(The above article is one of 22 chapters in the book "THE HOME: Courtship, Marriage and Children," by Editor-Evangelist John R. Rice. 381 pages—price \$2.00. Buy from your book dealer or the Sword of the Lord Publishers, 214 W. Wesley, Wheaton, Ill.)

HELL!

How Can We Know About Hell?

By Evangelist John R. Rice

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29. Abraham saith unto him, They have Moses and the prophets; let them hear them. 30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Jesus, in Luke 16:19-31.

Hell, What a Horrible Thought!

If there is a place of eternal torment where damned souls cry in vain for water amid the flames they cannot escape forever, it is the most terrible and alarming fact in this universe! The very possibility that such a doom may await the sinner is so shocking that no other question can compare with it in importance. How can today's feasting or hunger, clothing or nakedness, honor or infamy, pleasure or pain compare in importance with a million years of pain, torment of body, mind, and conscience? I beg the sinner to consider how worthless while it is to know what God says about Hell.

And, fellow Christian, if one loved one of yours is in danger of the fire of Hell, how alarmed and anxious you ought to be! How earnest ought to be your entreaties, how fervent your prayers, how sleepless your efforts to save him from the DOOM OF LOST SOULS! Yes, if men are going to such a Hell that is so terrible, bonds of kinship and family ought not to be the limit of our prayers and efforts. If there is one man on this earth,

even a total stranger, even an unknown savage, who may go to Hell, then every person who has yet any of the milk of human kindness, any care for neighbor, any love for his fellowman, ought to have a consuming passion to rescue that poor soul! To saints and sinners alike the question of Hell becomes one of alarming importance. We ought to learn about Hell to escape it ourselves and to rescue others from it as well.

The Bible Our Only Source of Information About Hell

The only place to learn about Hell is in the Bible. Man's science knows nothing beyond death. Human experience does not reach beyond the grave. If men on earth are ever to know what is beyond this life, we must learn it from God. Heaven, Hell, rewards and punishments, happiness and sorrow beyond the grave are matters about which the Word of God is the only authority; so this book will show what the Bible says about Hell.

The Scripture which begins this booklet is what Jesus Himself said about Hell; and much more than this He said, as recorded in many places in the New Testament. Jesus was the greatest Preacher on Hell of all Bible preachers. People often speak of Jesus as "the lowly Nazarene" or "the meek and lowly Jesus." But actually, though Jesus is the very essence of God's love, made manifest in human form, His message of warning against the terrible consequences of sin was the plainest and sharpest in all the Bible.

Consider the following Scriptures, every one of them statements of the Lord Jesus about Hell.

"But whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22).

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:40-42).

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50).

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt" (Mark 9:43-49).

The above Scriptures are all in the words of the Lord Jesus Himself. Jesus was a "Hell-fire preacher." To Him, Hell was a fact, a horrible fact, but a necessary one. With holy indignation, He preached against sin and with solemn warning He urged men to flee from the wrath to come. Bible preachers, preachers who follow the Lord Jesus Christ, must preach about Hell.

But I call your attention again to the passage in Luke 16:19-31, quoted in the beginning of this pamphlet. Jesus Himself gave it as solemnly as ever He uttered words in the presence of men. And I remind you this is a solemn history.

This is not a parable. The Bible does not call it a parable. It does not have the marks of a parable. Abraham, a historical character, is mentioned by name. Lazarus has his name given. These are not imaginary characters. This is not simply an illustration, a story, a fairytale. No, no, this is literal fact, told in the most solemn language. No doubt the name of the lost man, too, would have been given but the tender heart of the Saviour would not give offense to loved ones who may have heard the true account of the rich man who died and went to Hell because he did not repent.

If I do not believe this passage, I do not believe Jesus Christ. If this Scripture about Hell is not absolutely trustworthy, if it cannot be accepted as the plain and absolute truth, then I must reject the Bible as the Word of God and Jesus as the Son of God. If I could not believe what the Bible says about Hell, I could not believe what it says about Heaven, about God, about Christ, about salvation, or about right or wrong.

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If the Bible is proved inaccurate and unreliable on one point, then it is a human book, not divine; and the Christian religion is no better than any other man-made religion. If the Bible is true, then I must believe what it says about Hell.

The Deity of Christ at Stake

The above story of the rich man in Hell is given in the words of Jesus Christ Himself. Jesus said more about Hell than did Moses, David, Isaiah, Paul, Peter, John, or anybody else in the Bible. Jesus is an authority. We are compelled to take what Jesus said. We dare not take away one word concerning the torments of a doomed soul in Hell. We cannot add one comforting fact to what Jesus said here. To tamper with this account means straightout infidelity. If I prove any part of this teaching untrue, I have proved Jesus a human imposter, not the Son of God, and the Bible a human book, not the Word of God. If we are not to believe this story of the rich man in Hell, there is nothing we can believe about the Bible, and there is nothing left to the Christian religion. We must believe and we must take at face value what Jesus said about Hell. If we trifle at this point, we shall earn the curse of those who die unsaved, unwarned, and who go to this Hell.

Why the Devil Deceives People About Hell

From the garden of Eden until now the devil has been busy leading men to rebel against God and to sin. The best argument the devil can bring to get men to sin is to say that God does not punish sin. To Eve in the garden of Eden when God had said, "In the day that thou eatest thereof thou shalt surely die," the devil answered, "Ye shall not surely die." He made Israel believe in the days of Malachi "It is vain to serve God," because they said, "They that work wickedness are set up; yea, they that tempt God are even delivered," and "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them" (Mal. 3:14, 15; Mal. 2:17). It is the business of the devil to make men believe that sin will not be punished. If the devil can get men to believe that there is no Hell, or that Hell is the grave, or that Hell is only figurative, not a literal place, or that men in Hell will be burned up at once without much pain, or that they will have another chance to be saved, or that after all, God is too good to send folks to Hell; then the devil accomplishes his purpose, gets men to continue in sin, and so go to Hell. It is the devil's business to minimize or deny the Bible teaching on Hell.

After all, the modern ideas about Hell are just a part of the modernism which denies that man is inherently wicked, denies the deity of Christ, the blood atonement, the inspiration of the Bible. Instead of direct creation of man, his fall in the garden of Eden, and the depraved hearts of all mankind which the Bible teaches, the modernist believes that man is a product of evolution and is getting better all the time. Instead of salvation by the blood of Christ, an atonement made by the Son of God for sinful men, the modernist teaches salvation by man's works and character. Instead of a Bible which is the verbally inspired Word of God picturing man as a great sinner doomed to an awful Hell with salvation offered free by a great Saviour, the modernist follows traditions of men, theories of science and reason.

Hell is an unpopular subject. Dr. J. M. Dawson says in the *Homiletic Review*, Jan., 1930, that "the old idea about Hell has faded out and pastors of cultured churches refuse to revive it." But a man of God who believes the Bible must preach the terrible truth, or he will be to blame for the ruin of those who lift their fruitless cries in a Hell of which they were not warned. A man who believes the Bible and seeks to please God must preach Hell.

Bolsheviki Aspects of the Northern Baptist Convention

(Continued from page 1)
moved from that popular vote, eventuating in candidates representing but a single party—the radical left wing. So, in the Northern Baptist Convention by three steps, and then a fourth, in the form of a monitor to guide the chosen committee.

After all our boasting of being democratic, and even our claims that the American form of government was influenced by the principles adopted by our Baptist forefathers, we are almost the only denomination that has removed its highest officials so far from the choice of the local church members that the claim of representation becomes a farce; and when the hour of election arrives, there is presented to the voters no possibility of a choice. You can either take or leave what is offered you by the nominating committee, often dominated by the self-appointed adviser, and one man's vote, on that committee, can, and often does, determine both the nominee and election.

It is well known that there are two strong and contending parties in the denomination—the Fundamentalists and the Liberals—and it is candidly believed by the best instructed that the Fundamentalists are overwhelmingly in the majority when church membership is considered. But, as in Russia, the final report seldom or never reflects that fact, and the delegate to the Convention can take the offered slate or leave it, as he pleases; but is permitted no chance whatever to vote for another, since no other has been named. Where there is a danger, non-delegates (1069 at last or Atlantic City Convention) are imported and voted. We hereby prophecy that the day of this Bolshevik reign must pass, and that the Baptist people of the Northern Convention will yet assert themselves in demanding a two-party system, making possible the faint remembrance, at least, of the democracy to which their forefathers were devoted.

But, if this super-control was limited to the Northern Convention officials only, including salaried officers, always taken from Modernist churches, the situation would be far less serious.

In the states the same system is employed! The control of state-salaried officials is now being imposed. Something like three years ago the secretaries of the various state conventions received a sixteen-point program with the request that it be adopted by the State Boards! Fourteen points were already in willing employment! The fifteenth merely paved the way for the sixteenth, which sought additional power for super-officials, the Council on Finance and Promotion; namely, the power to determine who the salaried state officials should be.

In Minnesota that proposition, when submitted to our State Board, was turned down by unanimous vote, the State asserting its right and intention to employ the secretary and other salaried officials of its choice. This action was unanimously taken with the sympathetic aid and expression of our State Secretary, Rev. Reuben E. Nelson. We are credibly informed that a large number of states joined Minnesota in this declaration of independence and others are still joining. But to circumvent any such independence the Administrative Committee of the Council on Finance and Promotion of the Northern Baptist Convention, at their meeting held in New York April 4, 1945, at the recommendation of Director Earl Adams, and on the motion of Alice Brimson, voted

"That in the event of a vacancy in the office of Collecting Agent and/or Director of Promotion, in

any recognized promotional area, when the normal procedures for transfer of responsibility are not operative, the Regional Representative of the Council, responsible for that area, shall be authorized to assume the office of Collecting Agent and/or Director of Promotion, until such time as a permanent appointee shall be chosen who is mutually agreeable both to the State Board of Promotion and the Administrative Committee of the Council on Finance and Promotion."

In other words, this action was taken for the express purpose of enforcing its declined sixteenth point, and refusing recognition to the State Secretary elected by the State Convention Board, as in the case of Minnesota.

Who will say that the Bolsheviks have not provided to the Northern Baptist Convention a plan?

Still further

In Its Suppression of Independent Opinion

This tendency to official control is not new in the Convention. It has grown up through a long series of years. In fact, its seeds existed in the old day of the separate societies. Even then high officials, particularly in the Home Mission Society under Moorhouse, honored only those who proved themselves faithful followers; and to a large degree the Foreign, Educational, Publication, and others, came to adopt a kindred procedure!

Centralization, in the creation of the Convention, increased this ambition, and every individual who dissented from the dictums, passed out in printed form, became a marked man; and every church that refused to cooperate to the full, suffered disparagement. The result was widespread discontent, multiplied and increasing disputes, and finally, secession. At first individual churches began to drop out and refused further servitude to self-empowered overlords. Then a movement came, taking out over four hundred churches in the form of the G.A.R.B., and so the division has gone on until the Convention has suffered a decrease of something like six thousand churches and the loss of millions of dollars, and fifty percent of her missionaries in the last thirty years, and the end is not yet.

The creation, within the past year, of the Conservative Foreign Mission Society with headquarters in Chicago, meeting as it is with marked favor from the orthodox churches, and the separation of the Swedish Conference people from the same Foreign Society, are indicative of the democratic spirit that will not yield to Bolshevik control. If, as contributors to FREEDOM—Liberal paper—have boldly asserted, the Convention refuses to permit the Conservative Society "to function within the limits of the Convention," we prophesy a greater defection than the five hundred named by one of the Roger Williams company as "possible secessionists." In fact, if there comes another division, it will strike near the center of what remains. Democracy, either in state or in church, is so manifestly the will of God and right of man, that it does not readily succumb to power-assuming rulers.

In the Domination of the Printed Page

Here the arguments of the Bol-

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sheviki have been ingenious. They did not start on this attempt by declaring their purpose. On the contrary, covering, they employed catchy arguments. Looking the Convention over, they recognized the fact that the majority of the states had a first-class publication, commonly emanating from its best Baptist center, and owned and controlled by an independent individual who was often conservative; such, for instance, as the Watchman of Massachusetts, the Examiner of New York, the Journal and Messenger of Ohio, the Baptist of Indiana, the Baptist of Chicago, etc., and they set about undermining the independence of that system, without at the same time expressing their fear of democracy's triumph, should it continue.

Silent on their real intent, they argued eloquently—"the waste of paper," "the duplication of expense," "the lack of unity in the information," and "the acceptance of second-rate magazines," when a "great first-rate" one might be brought within the reach of all.

And so, by discrediting and purchase, they finally effected their will, wiped out all these magazines with the exception of, the Watchman-Examiner—saved only by the loyalty and financial ability of its friends! All were combined in the great Chicago paper, THE BAPTIST! Then the wheels of this promotion agency of literary-merit (?) and information-wealth (?) were set in motion.

It was soon discovered, however, that it was not well-oiled, that its course was downward. The democratic people were not pleased with either its tone or tendency; and, as no scheme could be devised to compel their subscription, it became the subject of subsidizing; and when its expense to the Convention became a Green Lake elephant, too-heavy to carry, as it had failed of all the objectives promised by its advocates, it was sold out to THE CHRISTIAN CENTURY, the modernist magazine of America, thereby illustrating the fact that it had never met the wishes of a democratic denomination.

However, Bolshevik rulers are seldom taken by surprise! They are astute enough to devise ways and means of further advancement of their ideas; and so, the administrative committee set out to capture the little state papers, that had been started all through the Convention territory. They generously offered to subsidize them, out of the BUDGET; and not only so, but to provide the four pages of the cover and so much of the content as state officials would permit! This apparent contribution to the state publication accomplished its purpose in no small degree, and today they are reaching our people in larger numbers and more effectively by far, through the control of the state paper, such as THE NORTH STAR BAPTIST was, until three months ago, than they ever did through the centralized sheet—THE BAPTIST of Chicago.

The question now is whether the state officials will continue to become the magazine medium of this overhead control, and this centralized source of information. That also was and is the Bolshevik plan. There are no independent papers in Russia.

In Its Handling of All Funds

The Northern Baptist Convention BUDGET was planned for that purpose. The man who carries the purse is commonly the man of power. This fact has not been disregarded by "The Council on Finance and Promotion." The objections to the budget plan were

many and effective. It was known from the first that it would result in the reduction of gifts and the increase of official control. The average man, even though he be a Christian, doesn't care to take his hard-earned money and hand it over to either a man, or a company of men, to administer according to their pleasure. He likes to have something to say about its expenditure. In the old day of the separate societies there was a vast deal of direct relation between the church and its missionary. For instance, the First Baptist Church of Minneapolis, of which I was pastor for forty-five years, during that entire time, supported through the Convention, Joseph Clark of Africa; Rangiah, the great Burman native who witnessed the conversion of thousands in Burma, and others. The result was a close fellowship between the church and the missionary, but, on Clark's death, the church was not consulted on his successor.

So appreciated, however, was that fellowship and confidence that, in spite of disdain, that church has continued to this day to designate its funds for individuals and institutions in Belgian Congo and other nations, and lives in close correspondence with its every representative on foreign fields, and gives at once more liberally and more willingly, by designation, than it ever would, for a "common pot" such as the BUDGET.

In its expensive experience of putting up great buildings in Minneapolis, costing a million and more of dollars, without a cent of Convention aid, it has not reduced, but increased its offerings through the Northern Convention Board, designating every dollar.

But the budget plan had another side; namely, the power of control! It enabled the high officials to hold in their hands the appointment and the apparent support of the majority of our missionaries, and consequently made the missionaries seem dependent upon them. It also had the super-advantage of giving them the appearance of supporting state-salaried secretaries; in fact, all the salaried people employed in denominational programs. And, while it required the circuit of sending money from the State to New York to have it returned in tidbits, as the local and state interests required help, it gave out the impression that these overhead rulers were actually supporting the State, to which they returned only small portions of the money sent by the churches to the common treasury; to Minneapolis twenty percent of above \$100,000 the past year.

Little wonder that Kansas adopted another method! Little wonder that Southern California has followed! Little wonder that Massachusetts determines first what it will spend upon itself, and second what it will send to the common budget! And that Arizona retains her needed complement! Little wonder that MINNESOTA, with its growing conservatism, has deliberately decided to dictate the use of its own money, to pay directly its own servants, and transact its own business in conformity with the judgment of its own officials. It is a well-established

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principle that when one would enslave a people, he first proposes to support those people, but always by taxes imposed upon them; and it is equally well established that the man or men who do not demand support from an overhead crowd are not easily subject to control by that overhead company. Isn't it time for a Declaration of Independence on the part of Baptists whose honored place in history has rested always upon their loyalty to Biblical precepts and democratic principles?

Bolsheviki Power Applied in Minnesota

It is interesting to study the ingenious methods of Modernism employed in enforcing its machine-made plans. In Minnesota we have forced these secret intents to the surface, compelling their public exhibition.

First, the plan to dictate the State's salaried servants!

It will be remembered that we voted unanimously, Rev. Reuben E. Nelson being our Secretary and heartily agreeing with us to retain unto ourselves, as a State organization, the right to determine our State Secretary or Superintendent of Missions and also his salaried assistants.

That, then, was the first point of Bolsheviki or Northern Baptist Convention pressure! Under an excellent nominating committee, headed by Dr. R. Wilbur Babcock, the State's representative of the A.B.F.M.S., and after the consideration of more than twenty individuals, they selected E. P. Fosmark as altogether the most promising and best-equipped man for the State secretaryship they could find, and presented him to the State Board to have their recommendation confirmed; but the Liberal members of the State Board were not favorable, and consequently "THE COUNCIL ON FINANCE AND PROMOTION" immediately acted to discredit and shear of power our appointee, and, before they had any counsel whatever with anybody on the subject, they made effective the Earl Adams' motion previously reported, by the appointment of a St. Paul banker to the office commonly filled by the State Superintendent of Missions.

Point Number One in Applied Power!

The second step taken was to refuse to return any portion of the State's generous gifts to the budget except on condition that we would return to the plan of the Council on Finance and Promotion attempted and being employed in most states. On our refusal to promise that act, which would have been a rejection of the State Board's advice in the matter, they asked to have returned a check of some \$900.00 already in our Superintendent's hands, and it was done. To take from the creators of wealth all that can possibly be secured and return to them little or nothing has long been the Russian custom; now that program is the program of "The Council on Finance and Promotion."

The third step, without the consent or knowledge of the highest officers in the State, and without other counsel than a personal meeting between the Chairman of the Committee on Denominational Relations and the State President, they assumed that the officers of the various Societies elected in the Northern Baptist Convention from our State, together with the "Committee on Denominational Cooperation," constituted "A STATE BOARD OF PROMOTION."

This assumption is backed by no recorded act of the State in recognition of any such a Board; but by the pleasure of the sympathetic secretary of 1938, following, it has been printed in the Minnesota Minutes and named by the same uninstructed individual, without the action of either the Executive Committee, State Board, or State Convention!

But under the secretaryship of Rev. Reuben E. Nelson, it went



Wheaton College Tower

for three years without any recorded meeting. Now, when a Secretary, no longer acceptable as Promotion Agent for the Council on Finance and Promotion, is in office, this long-forgotten but reserved "battalion" is brought forth to take over the whole question of the "Christian Life Crusade" first, and the "World Mission Crusade" second. They also assumed, in this undertaking, that power belonged to them without any action whatever of Executive Committee, Board of Trustees, or State Convention vote.

Fourth, having found in our Twin City Baptist Union a Secretary, salaried by them, and consequently ready to execute their slightest wish, they have deftly suggested that this organization be made the medium of a promotion area in the Twin Cities. Fortunately, however, for the situation, a majority of churches in the Twin Cities are absolutely in line with the State work and wholly loyal to the State officials in consequence of which fact there is not likely to occur any particular conflict between State and City interests. The center of battle has not been shifted; it is still between a comparatively small minority of Liberals, especially operative in the Twin City Union and Women's organization, and the overwhelming majority of Conservative churches, and at the bottom it is wholly a question of Fundamentalism versus Liberalism. This whole conflict was precipitated in Minnesota by the will and secured action of Earl Adams, while yet the head of the Council on Finance and Promotion.

Just what will be the final issue of this conflict in Minnesota remains to be seen. The so-called Board of Promotion will attempt to put over, with such churches as call them, the program of the Council on Finance and Promotion.

The State Convention authorities will place before the churches of the Convention their own program, entirely independent of this National request for a second helping.

Owing, however, to the fact that Rev. Reuben E. Nelson, the present President of the Council on Finance and Promotion, assures me that he still holds as when we voted in the State against the compulsory method of overhead domination, and also the autonomy of the local church, it is expected that a way to continue, a cooperative fellowship as between the Northern Baptist Convention and the State Convention of Minnesota will be found; and if the will of the State Convention obtains, it will be on the basis of a RETAINED percentage of monies raised in Minnesota to be employed for Minnesota needs.

The truest friend of the Northern Baptist Convention is not its salaried incumbent—its consumer, but its contributor, or sustainer, instead.

If you wish further information concerning the matter, please write The Fundamentalist Fellowship of the Northern Baptist Convention, 185 North Wabash Avenue, Chicago 1, Ill.

Effectively Christian

(Continued from Page 1.)

sical. The college would have no instructor who believes that two plus two equals five, nor one who is uncertain on any of these nine points which we believe summarize the basic essentials of divine revelation.

The Christianity of the college must be measured, not only by Scriptural orthodoxy of trustees, faculty, and staff, but also by precept and practice consistent with the same. We are to be Christians in attitude and act, devoted to the Person of our Lord and Saviour, and to His service, devout in our study of His Word and in understanding of His will, and dedicated to the presentation of the gospel to those who know not the Saviour.

The aims and objectives of the college must be thoroughly Christian.

The faculty of the college has studied and restudied this matter of aims and objectives, in order that our goal be as clear as possible. The aims and objectives of Wheaton as printed in the forthcoming catalog are:

"Our Educational Ideal"

"On the cornerstone of the main building of Wheaton College are engraved these words: FOR CHRIST AND HIS KINGDOM."

"The spirit of this central purpose has, since the foundation of the institution, given meaning and motivation to all the college activities—academic, spiritual, social, and extra-curricular—and has fostered an enduring delight in truth, beauty and righteousness whose author is God."

"The founders of the college and their successors have consistently maintained that only a high type of scholarship in all fields of learning and only a high plane of conduct of living would be consonant with that high Christian purpose."

"Our General Aims"

"For the continuous realization of this purpose Wheaton College has a broad and carefully organized educational program through which it aims:

"To offer to the student a liberal education by introducing him to the organized fields of human learning, presenting the Christian theistic view of the world, of man, and of his culture in the light of Biblical and natural revelation."

"To give every student an opportunity to study under scholarly teachers the Book of books with emphasis on its contents, teaching and validity; to stress the claims of Christ as Saviour and Lord, and the work of the Holy Spirit in the life of the believer."

"To train the student in understanding and evaluating the thoughts of others and in expressing his own thoughts clearly and effectively."

"To provide the student with intensive concentration in one field of learning and the techniques of research which are ordinarily associated with that field."

"To provide an adequate basis of preparation for a student's chosen profession or vocation."

"To help the student to form habits of Christian citizenship"

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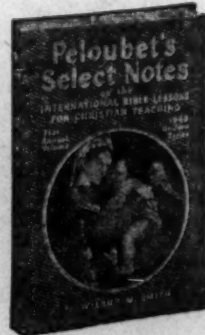
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"Our Specific Aims

"The several departments of the college offer specialized preparation for graduate work in all the subject matter fields as well as pre-professional training for medicine, law and administration, education and the ministry.

"Although Wheaton is essentially a liberal arts college, preparation can be made for immediate participation in a number of vocations among which are teaching in the elementary and secondary schools, social work, music and art, journalism, business and industry, home economics, and chemistry. Furthermore, Wheaton aims to make a distant contribution as a Christian liberal arts college in the special fields of missions, Christian education, Greek, anthropology, and Bible archeology.

"A graduate program is maintained in theology and Christian education.

"Further information as to these aims may be found in the respective statements under the divisional and departmental offerings.

"Our Pledge

"We of Wheaton College are determined to maintain the foregoing ideals and objectives both because of our conviction of their truth and value, and because of our solemn obligation to keep faith with its founders, alumni and Christian constituency."

Major considerations for membership in the faculty are orthodoxy of Christian faith, subscription to the Wheaton objectives, character, training, ability, and successful experience. Adherence to sound doctrine is regarded as a part of the "contract" between faculty member and the college, although no written contract is made. We do not regard that requirement as a limitation on academic freedom any more than requiring a mathematics instructor to believe and teach that twice two equals four. The instructor is also to be a soul winner and spiritual counselor as well as a teacher, for "not by bread alone" do his students live.

An instructor at Wheaton should be master of his subject matter and of the spiritual implications therein. For example, we hold that no one can believe at the same time in the Bible account of creation and in organic evolution; in the depravity of the human heart and in an eventual warless, famineless world, apart from the second-coming of Christ; nor in the Scriptural principles of private property and the basic tenets of Communism.

Christian Standards Required in Personal Lives

Standards of conduct are quite as important as standards of faith. The catalog explains "in applying for admission each candidate signs an agreement to abstain from such practices as the use of alcoholic liquors and tobacco, card playing, dancing, attendance at theatres, and meetings of secret societies. This agreement is considered a contract between the college and the student, and is in effect throughout the school year whether a student is at home or in Wheaton. Students who are found to be out of harmony with the Wheaton ideals of college life may be invited to withdraw whenever the general welfare demands it, even though there be no special breach of conduct" (page 13).

I think it is obvious to the prospective student of Wheaton and to all that the standards of college life are not merely negative, referring to practices we avoid because we feel them to be injurious to the Christian life, but that also the standards are positive, in that they predicate saving faith in the Lord Jesus Christ as one's personal Saviour, walking in the Christian way of life, and a de-

sire to grow in grace and in the knowledge of the Lord Jesus. There is abundant effort to cultivate spiritual life on the campus by daily chapel services, devotions at the beginning of each class, the historic Tuesday evening prayer service, the activities of the Christian Council and the Foreign Missions Fellowship, and many other Christian service organizations.

Costs, Academic Standards, Student Activities

In view of the large demand for admission to Wheaton in recent years, far in excess of housing facilities, it has been possible to make a very careful selection of superior students on the basis of high school records and psychological examinations. Such academic preparation makes possible high standards of work in the college. From an economic standpoint, Wheaton is designed to admit worthy and deserving students, most of whom find it necessary to earn a portion of their college expenses by part-time employment. It is the avowed policy of the Administration to keep the cost as moderate as possible so that education at Wheaton will not be denied to earnest and enterprising young people. Free employment service is offered to the student body through the Placement Bureau.

All the activities of the student body are conditioned by the objectives of the college, and should contribute to the training and development of the individual student. We believe that the extracurricular program at Wheaton is unusually rich and varied, and offers opportunity for widespread participation by students. There is Inter-Varsity participation in athletics, forensics, and debate. We believe such competition to be wholesome and helpful for Christian young people, that by life and lip they can present Christ in sportsmanship, citizenship, and fair play.

To the uninformed there may arise the question, "If Wheaton students do not dance, nor attend movies, nor smoke, nor drink, wherein consists the college life?" Our answer would be, "Come and see!" There is no lack of wholesome and helpful activities. We believe it to be sound educational philosophy that student participation and responsibility develop initiative and ability.

The maintenance of spiritual life, the oversight of academic endeavor, the program of helpful recreation, the counseling of perplexed students, and the promotion of wholesome social relations are the responsibility of the faculty. We believe that most Wheaton students are young people, and not children, and should be treated accordingly. They need gracious guidance, considerate counsel, patience, tact, encouragement, and occasional reproof. We believe in supervision, not domination; in cooperation, not dictation; in guidance, not deciding each detail of student life. We purpose to train responsible Christian citizens by wise and gentle guidance, patient, prayerful, and practical.

Enrollment

The total enrollment for this school year is 1308, and we anticipate an attendance of around 1000 for summer school. At present we have 105 veterans on campus and there will be between four and five hundred by next fall.

Editor's Interest in College

Among the many blessings of the college, which we are admonished by the song writer to number "one by one," is the presence and encouragement of our good neighbor, Dr. John R. Rice, editor of *The Sword of the Lord*, who comes to the campus when he has opportunity, and who is daily represented by two of his distinguished daughters, one in the academy and the other in the college. A third completed three and a half years in the college. His eldest daughter, Grace, graduated from Wheaton in June, 1945.

Our Purpose

It is the fixed purpose and firm persuasion of Wheaton through its

A Fool's Last Night On Earth

(Continued from Page 1)

use and when to use it. He knew the best way to cultivate his crops and harvest them. He raised bumper crops. Moreover, he had been raising large crops for years because his barn would not hold his last crop. Evidently he had much grain left from past harvests. And Jesus said he was "rich." A man does not get "rich" from a single crop. This man was smart enough to be a first class farmer.

3. He was an intelligent businessman. He did not lose his money on bad investments and he did not squander it. He saved it. He had something saved up for a rainy day and certainly this shows sound judgment.

This matter of thrift is a sound principle that many Americans would do well to consider. We have just finished a period of several years in which American wages have been the highest in our history. Salaries have been high. Money has flowed freely. And yet there are thousands and thousands of men and women who have made high wages week after week who have not saved enough money to buy a hamburger with a double helping of mustard!

Worse yet, they have nothing to show for the money they have spent. It has been "easy come, easy go." Many, many of those who flocked to the war factories for big money will be the first ones to flock to the bread lines and soup kitchens when they open again! They have been living "high, wide and handsome" while the big money lasted. Of course it has taken more to live because prices have been high, but many will be no better off for having had high wages because of sheer extravagance.

Nor is there any indication that the rich man was selfish or miserly. He was simply a good businessman who wisely saved his money. Certainly this was commendable. And yet Jesus plainly says that although this man was a hard worker, a good farmer, and a successful businessman who was rich and could buy anything his heart desired, and who had plenty laid up for his old age, he was a fool!

II. A Fool in the Sight of God

1. He cared for his body and neglected his soul. His only thoughts were for earthly matters. He fed his body, he clothed his body, he rested his body, he entertained his body! But he failed to consider his soul, which was as real as his body. It, too, required attention. His body was real—real hands, real feet, real flesh and bone and blood. And his body needed care. But his soul was also real. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). The needs of the soul cannot be satisfied with the needs of the body.

Suppose you were poor, so poor you could not buy food, and had had nothing to eat for a week. Now, if you came to me for help, what would you think of me if I said, "You are starving? Fine, come with me and I will show you the most beautiful picture in the

world. You may gaze at it until you are filled!" You would think me a fool. When a man is starving he needs cornbread and black-eyed peas! Looking at a picture, however beautiful, would not help.

Or suppose if you were hungry I should say to you, "If you are hungry I know the very thing—come hear my wife play the organ!" Music is wonderful, isn't it? Yes, but it will not fill a hungry man's stomach! You can't eat it! All the music in the world can't take the place of fried chicken and turnip greens and buttermilk when a man is starving!

Beautiful music, paintings, sunsets, flowers—these help to make life pleasant but cannot feed the body. And this rich man could "eat, drink and be merry." That has a definite place in one's life, but it cannot sustain the soul. The needs of the soul are just as real as the needs of the body. Man's soul, too, needs to be clothed—clothed in the righteousness of Christ. It needs to be fed—fed upon the Word of God. It needs rest—rest found only in Christ Jesus. The greatest joy one may know comes through the Lord Jesus Christ. Happiness is sometimes obtained through food, drink, etc. for happiness depends upon happenings. But real peace, real joy, real satisfaction, depends upon Christ.

On a train from Kansas City to Chicago one day last March, Mrs. Rice was unable to get a seat. A porter came to her and said, "There is a vacant room ahead. I am going to put three women in it and want you to be one of them."

When she went to the small room, she found herself in the company of two other women. One was a giddy young thing with heavily painted face, red fingernails, gaudy dress, filthy vocabulary and a small bottle of whiskey in the pocket of her fur coat. The other woman was a well dressed woman of culture and refinement whose husband had been prominent for years. If I should mention her name it would be recognized immediately by the majority who read this.

The train was delayed and the ride was long, so the women in the small compartment "took down their hair." The giddy blonde offered the other two a drink of whiskey which they refused, told how she was going to spend the weekend with a soldier in Chicago, how she lived for lustful pleasures. She asked to try on the distinguished lady's large diamond rings and said she would be the happiest person in the world if only she had such rings and a mink coat.

Mrs. Rice told of being the wife of an evangelist, how happy she was to be a Christian and in the Lord's work, etc.

The other lady then spoke to the blonde, "My dear, you say you would be the happiest woman in the world if only you had my rings, my coat, and my home. But I have these and a great many more things and instead of being happy, I believe I am the unhappiest woman in the world. I have found that wealth does not bring happiness. I have large homes, servants and automobiles, but for years I have not been happy. My husband and I have grown apart, our love has grown cold. Today I believe I know where the trouble lies. We have

left Christ out of our lives. Mrs. Rice has found the secret of a happy life, — the Lord Jesus Christ."

Yes, many a Christian surrounded by poverty and hardship has joy in his heart. But one may have everything that money will buy and be miserable without Christ. Therefore any man is a fool who leaves Christ out of his life.

2. His plans were entirely for this life, with no preparation for the life to come. He spent all his time, thoughts and energy on the life he lived in the flesh, a life that was soon to be over. Any man is a fool to think more of his body than of his soul. While his body will last only seventy or eighty years, yet his soul will live on in Heaven or Hell forever. Therefore a man who leaves Christ out of his life, who has no thought for his soul, is not only a fool but he is a double-barreled fool! He misses the best in this life and must spend eternity in Hell. He sells his soul's salvation for a few wicked pleasures for a short season. He is shortsighted. He is "penny-wise" and "dollar-foolish."

In a revival campaign in Cairo, Illinois, one night I preached on the wickedness and folly of choosing worldly pleasure for a time rather than being saved and in Heaven forever. To illustrate the wisdom of accepting Christ and making sure of Heaven, I held up a nickel and a dollar bill. "Is there a boy in the house who wants some money?" I asked. "If so, come up here and I will give you either this dollar or this nickel—either one you choose." A fine boy came forward and I held out both hands to him, a nickel in one hand and the dollar in the other. "You may have this nickel right now," I told him, "or you may wait until tomorrow night and take the dollar. Anyone you say may keep it for you; your dad or pastor or just anyone else you choose. But if you choose the dollar, you must wait until tomorrow night to get it. Now, which will you choose, the nickel right now or the dollar tomorrow night?" Of course I was sure he would take the dollar. But I was wrong! He said, "I'll take the nickel right now!" Although I tried to persuade him to wait until tomorrow night and take twenty nickels (for this crazy kid was ruining my illustration), he insisted on taking the nickel; "was going to buy an ice cream cone on the way home from church," he said. Although I reminded him that by waiting 'till tomorrow night he would get enough nickels to get sick on, he stuck to his guns. He got the nickel.

Thinking I could yet salvage my illustration, I again held up a dollar and a nickel and asked if there was another boy who wanted me to give him some money. Another boy came forward and it was the

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same story—he took the nickel! Another boy came, and another and each time it was the same story. I ran out of nickels and took up a collection of them from the audience and made the offer to the girls who were there. The result was the same! To save my life, I could not "sell" that dollar to any of them, if they had to wait until the next day to spend it! At the time I was embarrassed silly but the song leader and I have had many a chuckle over it since.

Anyone can see that those boys and girls were foolish. They did not think it through. For the sake of one nickel, they forfeited twenty. And yet how many men and women are just as shortsighted. They are interested in only the present, never in the future. They are concerned with their bodies that will one day decay rather than in their souls that will live forever.

Do not misunderstand me; this life is important. It is important where one lives, where one works, etc. But surely any man is a fool to become so wrapped up in this life that he has no thought for the life to come.

I remember a pastor and I visiting a man in Michigan during a revival campaign to try to win him to Christ. Both his wife and son had been saved. He was up in the haymow throwing down hay to his stock. So the pastor climbed up the ladder to help him and to speak with him. He was "tough." I could see his feet dangling through the trap door as he said to the preacher, "Listen, Clare, if my old woman wants religion, that's her business. If my son wants religion, that's his business. But I have no time to think of it. I have the finest farm in the county (that was true), and I have bought the community store. I'm doing all right. Maybe I will come to church sometime but don't worry about me. I'll be all right. And if I want to hear you preach, I'll come to church."

That was Saturday night. Monday morning he fell out of the haymow and died on the way to the doctor. He had had no time to think of his soul and God had said, "Thou fool, this night thy soul shall be required of thee."

The Girl Who Wanted to be Jean Harlow

Some years ago while pastor of a Baptist Church in Texas, Mrs. Rice and I went to eat dinner one day with a farmer's family. After a fine dinner, one of the farmer's daughters, a beautiful sixteen year old girl, invited us to see her new bedroom. We went in to look at the room, commenting on the new furniture, curtains, etc. On the dressing table I noticed the picture of a girl. Her hair was dyed white, her eyebrows painted and she wore a low-cut, revealing dress. It was a picture of a Hollywood actress, Jean Harlow. Noticing my glance, the girl picked the picture up and said, "Isn't she beautiful, Mr. Rice? Isn't she glamorous! And she's rich, too. And all the men are just crazy about her! I would give anything in the world if I could be like her. If I could trade places with anyone I wanted to in the whole world, it would be Jean Harlow!"

I was shocked. "Imogene," I said, "you don't mean that. This woman isn't a Christian! She is not clean in her life. She is not virtuous. You wouldn't want to be like her."

"Oh, but I would," she told me indignantly. "It would be so wonderful to have the money to buy just everything you wanted—nice clothes, swanky cars, big homes. And Jean Harlow can have any man she wants. Because she is so beautiful, all the men are simply wild about her. After I had a million dollars and was married to a handsome man, I could be a Christian."

I tried to tell how there were many things money nor beauty could not buy, that no decent man would want to marry her. But it was of no avail. In fact she became angry, and we dropped the subject.

Later in the afternoon, Mrs. Rice and I drove back to Gainesville.

I drove by our home to let her out of the car and then went to Creighton's Drug Store for a daily paper. When my eyes fell upon the headlines, to my amazement I read, "JEAN HARLOW DIES!" The article told of her sudden death and referred the reader to another section of the paper where there were pictures of the late actress, sexy pictures of her in a bathing suit, evening gown, etc. As I remember it, the article said she began her popular screen career in a picture called "Hell's Angels" in which she played the part of a prostitute; that she had been one of the "naughty" girls of the movies.

I got back into my Ford, drove back the seven miles to the farmhouse, walked up through the strawberry patch and knocked on the back door. The farmer's wife came to the door, surprised to see me. I asked to see Imogene. She was called. I said to her, "Today you told me that you would rather exchange places with Jean Harlow than any one in the world, and so . . ." But she angrily interrupted me. "That's what I said and that's what I meant," she said,

"and I don't want you to say anything more to me about it! If I want to hear you preach, I'll come to church!"

I explained that I had not come to preach to her but that today's paper had a lot to say about Jean Harlow, that I knew she would be interested, and so had driven all the way back merely to give her a copy of the paper. With that I thrust the tightly rolled newspaper into her hands, walked to my car, and then drove away.

The following Sunday morning the entire family was in our church service. I preached, gave the invitation, and Imogene was the first to come forward. She was crying so hard she could hardly speak. Finally she managed to say, "Oh, I have been so wicked! Will God forgive me? Oh, what if I had been permitted to change places with Jean Harlow—where would I be today! I have been so wicked, will God still forgive me and save me?" I assured her that He would and she was gloriously saved that morning, as were several other members of her family.

But how many people, like that movie actress, have left God out

of their lives and thoughts and hearts until at last He has said, "Thou fool, this night thy soul shall be required of thee."

How foolish and wicked it is to neglect your soul's salvation. The soul is far more important than the body. Your body may last sixty or seventy or even a hundred years, but your soul will live forever and ever in Heaven or in Hell. Any person is certainly a fool not to consider this and be saved.

And to be unsaved is doubly foolish for no man can possibly get the most out of this life without the Lord Jesus. Real joy, real peace, real satisfaction—these blessings come through trusting in Christ.

Do not put off making a decision for Christ any longer but gladly trust Him right now to save you and to forgive your sins.

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I am glad to preach the gospel. Someone told me of the Saviour's love, of the importance of being saved and so I was converted. In the same spirit of love and friendliness, I now am honestly trying

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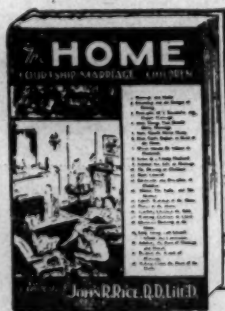
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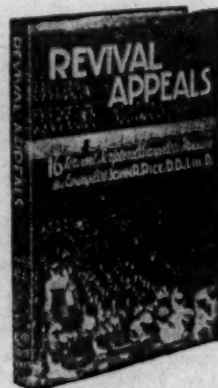
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